

these and her, to pull down the strongholds of sin, and the
 feat the combinations of wicked men

HENRY A. H. [unclear]

EXTRACTS OF LETTERS.

James Freese, MD: I am pleased to serve in your college's wildlife group to uphold the moral Serenity and the high academic standards of the Duke University and support the values of truth, wisdom and grace. This year, you cannot miss killing the war with the "cannons" being placed at the gateway entrance. I think your definition in Thomas Paine's words and reason: "My first good year in your nation war. Your little party to make the mark on the present generation, and I, for one, greatly regret the end of the American Revolution."

I am, indeed, those. The principles announced in the Platform and the Proclamations of the Abolitionists are the principles which I have held ever since I started the *Crusader* and the *Emancipator*, and which I have supported publicly at numerous meetings, as early as 1842. I have had occasion to take the side of supporting the Constitution, which could not have done had I supposed it sanctioned slavery; and I cannot but feel that there is something lacking in either the head or the heart, or both, of those who would oppose himself under the pains and penalties of perjury, to support a Constitution that sanctioned an oppression, the most abominable under the sun. I am now, almost daily, asked, "Will you not help to elect Mr. Lincoln to the Presidency?" My answer is "whether John C. Douglas, until his principles or mine undergo a material change."

May the principles of justice and right advocated in your paper, be the leaven hidden in the meal, till the whole is leavened. Its predecessors, the "Jubilee" and "Abolitionist" I have, bound, and I wish to preserve every number of the *Principia*, for the same purpose, that it may be preserved to future ages, as the ancient altar *Ed*, on the banks of the river Jordan, [Joshua xxii. 34.]

Faint, with years, "yet pursuing, I remain, yours, as
ever, in a good cause." W. S. H.

From Sandusky, (O.) Though I belong to that political party which you so often scold and belabor without stint or mercy, still, your views of our national and Church sin are sound and thorough, and your researches and arguments are of immense value. I wish all my Christian and Republican brethren could read every page and sentence.¹⁷

From *Alleged Co., N. Y.* — "Go on, brother, with your moral war against the sum of all villainy, against the powers of darkness. Your '*Prinsep*' is just what is needed to scatter the mist of error and falsehood that hang over our nation. What conflicting ideas are afloat concerning the Constitution! What confusion and disorder among politicians! What corruption among political leaders! What fraud and deception are employed to mislead the people! Many honest men are led to believe that the Republican party is doing all that it can to put an end to American slavery! Nothing can dispel this illusion but to hold up before world, as the *Prinsep* is doing, the first principles of Government, as laid down in *God's Word*. I rejoice that there are a few to defend boldly, the true and the right, and oppose spiritual wickedness in high places — the powers that be, against the rulers of this world, the god of this world, the prince of the power of the air, the spirit that works in the children of disobedience — a few who, like *these* *messengers*, go down to the lowly and the meek, to bind up the broken-hearted and the opening of the eyes, down to them that are bound.

From *Memoirs*, C. N. Y. I am truly thankful that I have the privilege of reading *The Principles*. In it I find precious truths, which are food for the hungry mind. Would that Democrats might be induced to read it instead of the Daily ratio and Republican papers, that have no higher aim than mere party. When will the people open their eyes to see things as they are? Then shall righteousness reign in the earth.

P. M. Oke. I send you \$2 for two subscribers to *The*
Democrat. I would be glad to send you other makes, as
 you desire. My Radicalism does not pay well in dollars
 and cents, but plenty of kind regards, and that, too, from
 a man who has a word not against slavery, but that there
 is all they are good for the Democratic party. I wish I knew
 a better. I could pay some things that might do it some-
 what. I have had few who will stand up for principle.

From Vermont: I wish I could see a petition to Congress for the equal protection of the rights of all the people of the United States without regard to color or condition. I think the colored friends of this State (petitioners to Congress for the same) were put on in, personally. It would cost nothing to the subject, and bring the friends (the 19th) before the nation.

Franklin D. Roosevelt. We commonly hope *The Post* will be considered. It is the kind of paper that the people need, and it is immediately timely, timely, although not immediately in position. I have been busy working with the Post. This, they now think, will be the longer and the eager to read a paper that will present some more thorough reformation in political affairs than the Post of Republicans.

The Principia.

NEW-YORK, SATURDAY, AUGUST 11, 1860.

CURRIC OF THE PURITANS.—Our readers, we trust, will not regret the occupancy of so large a space in this day's paper, by the official Reply of the *Church of the Puritans to the Independent*.—Previous to receiving it, we had in type, an Editorial review of the *Independent* in respect to the same matter, and shall have occasion to pursue the subject, still further.—The cause cannot afford to see its noble defenders stricken down by the arts of jesuitism, without exposure. To us it is no new work. We hope to riddle the thing to the bottom, before we have done.

INCONGRUITIES AND PERPLEXITIES.—*The World*, July 28, in a way of "a little plain talk with the leaders of the Republican party" gives the "Republican Congressional Executive Committee," a lecture on the impropriety of their adopting and circulating, as campaign documents, the inflammatory speeches of Charles Sumner, and Edwin Lawrence.

"It is impossible," says *The World*, "to reconcile this fact with the professions made in the Chicago platform,"—and it quotes, first from the platform, and then from the speeches, in illustration of the incongruity between those,—then adding, "We say that the Republican Executive Committee, never had the right to give the party endorsement and sanction to productions of this character,—if they had, so much the worse for the Republican party."

On the matter of incongruity, *The World* we think, has the argument. But what are the "Committee" to do? Unless they can stir to their depths, the fountains of anti-slavery feeling, in the rural districts, they might as well disband, they would become an array of officers, without privates. On the other hand, without the conservative professions of the Chicago platform, how could they retain their city respectability, and avoid the odium of being abolitionists? Like the Whig party that preceded them, they must ride with one foot on each horse, as long as they can, and run the risk of falling, at last between the two, or being severed in twain like the Democratic party of 1852.

"The alienism of Abolitionism," it must be confessed, is a "disturbing element" in all the great parties, parties, and "missions," into which it wandered, in never so ill-fated a form. And these "classing matters," the abolitionists, as Col. Sumner in Congress was wont to tell them, are always, like the first Christians, "turning the world upside down," where they go. "The World" was either inside or outside of the worldly church, his cause stood in *favor* of them. For there is no *ad hoc* religion, that the world is yet to be overcome, and its works abolished by them.

[illegible]

THEY SPEAK WELL.—Mr. Lafayette Hubbard, of Jersey City, in the Tribune of Aug. 1st, renounces Douglass for Lincoln. Among the faults of the Democratic party, denounced by Mr. H. one is that it opposes the white man's interest in its zeal for the negro. So Mr. H. has decided to vote for the *phac* man's candidate for the Presidency, good old Abraham Lincoln, believing him sound in Jacksonian principles—"eminently conservative" &c.

"**WHO'S THE DUPE?**"—Under this head, the *Tribe* on Aug. 3, shows that in case of any co-allocation between the different pro-slavery factions, to defeat Lincoln, one or the other of the parties to the co-allocation will get cheated; the only question being, "*Who's the dupe?*" We commend the same question to abolitionists and colored men, who form a coalition with the "white man's party"—pledged as it is, to enforce the fugitive slave bill."

A DEEP VIEW THE POLITICIANS.—The World, Aug. 4, has a political, representing that there is going on a great effort, on the part of Messrs Seward and Weed, to break down the influence of Mr. Greeley in the Republican party. This object is to be attained, (according to The World,) by great activity on their part, to carry the State for Mr. Lincoln and then, in the merit of their services, claiming the right, and exercising the power to exclude from nomination and from office, the friends and partisans of Mr. Greeley. We know nothing of the truth of the story. But the currency, of such political speculations, reveals the controlling aims and objects of professional politicians in general, and should teach the people to beware of reposing confidence in them.

TO CORRESPONDENTS.—We are always thankful for your communications, though sometimes, we are obliged to defer the printing of them; and cannot find room, at all, for some others of them that we should like to publish. Our paper is small, and we must record the passing news—when there is any. *1000* re. recording, and must provide some variety and miscellany, for your young readers.

From I. S. and H. T. C we have received articles which we hope to publish soon.

TO LETTER WRITERS—A word or two. We receive more Letters than we can possibly answer—many of them letters of inquiry, on subjects connected with the cause. Some we may answer by mail, some in the paper, and some will have to go unanswered, in either way. It is pleasant to witness an increasing spirit of inquiry, on a constitutional and other questions; and gratifying to be made use of, in matters of so much importance. But our time, space, and strength, are insufficient to meet the demands of this kind made upon us. *It is not possible*—inquiries could not be properly answered without writing a volume of paper, either original or transcribed from books. If printed in our paper it would only be giving one half our readers what they know already, and they would prefer to see our space occupied with something new.

—To our friends, we would venture to suggest that if they will possess themselves of two books and one pamphlet addressed by us—viz., American Slave Code—"Slavery and Anti-Slavery," and—"Our National Charters," and study them, in connection with our weekly paper, they will have answers at hand, to nearly all the inquiries they will have occasion to make. or, at least, to such of them as we shall be able to answer.

name of the genuine anti-slavery sentiment in the United States."

Well, what of it? Who has said or assumed the contrary? And what has that to do with the merits of the 'British Aid Mission'? We will answer this question ourselves.

Of the 'genuine' anti-slavery sentiment in the United States, he is indeed 'a representative,' and a worthy one. And those whom he thus 'represents' rejoice in the hope, that his mission on their behalf, will be a successful one. But, does it follow that he is either 'the product' or the 'representative' of that sort of 'anti-slavery sentiment' in the United States, that finds expression and guidance in the columns of the *Independent*? No, by no means. But, says *The Independent* :

"Dr. Cheever was not an originator of that sentiment, but he has made no discovery of principles in advance of those laid down by the *Phileas*, &c. who were his pioneers and early confessors."

Very well. No one pretends it. But what then? Did *The Independent* wish to have its British readers suppose that the sentiments and the principles of those 'pioneers and early confessors' were identical with its own? And is it willing to encounter the odium of that avowal to its readers on this side of the water, by adopting as its own, the declaration of sentiment of the first anti-slavery National Convention, at Philadelphia, in December 1833?

And does *The Independent* concede that 'the principles then laid down by those pioneers and early confessors,' are identical with 'the genuine Christian anti-slavery sentiments in the United States'?

So it would seem. The concession from that quarter, may be regarded a very important and remarkable one. Why is it, then, that *The Independent*, its leading editors, and the influences that control it, have never yet been found advocating, but opposing those 'sentiments and principles of the pioneers and early confessors' of the 'genuine Christian anti-slavery sentiment in the United States'? Why has Dr. Leonard Bacon, one of the guiding editors of that journal, been pouring contempt and obloquy upon them, from the beginning, in 1833, calling on Christian philanthropists to stand aloof from them, until they have renounced their principles, and 'cease from the bewildering cry of immediate and unconditional emancipation'? And, at the celebrated meeting of the American Board, at Brooklyn, in 1845, when the first named of those 'pioneers and early confessors,' Rev. A. A. Phelps, introduced an amendment to that Report, characterizing 'the practice of slaveholding, as a great moral evil entirely opposed to the spirit and principles of the Gospel'—declaring that the Board could not appoint or sustain slaveholders as missionaries, and calling on the missionaries to stand slaveholding as they do their sins, why did Dr. Bacon oppose that amendment, declaring, much to the apparent edification, and certainly to the exciting of much laughter and merriment in the Board, that 'the Church cannot stand such nonsense'? And when 'the Church Anti-Slavery Society of the United States,' organized by Dr. Cheever and others, last year, in the platform of the principles of those 'pioneers and early confessors' and by the assistance and approbation of some of them, including Lewis Tappan and William Goodell, why did *The Independent*, and why did the Congregational Churches and Ministers generally give it the cold shoulder, very few of them coming into the measure? Why the statement by several of them in attendance, that no society not approved by Dr. Bacon, Dr. Hawes, and Dr. Kirk—no society affirming the interest sinfulness of slaveholding, could have the co-operation of a dozen Congregational Ministers if New England? Why has *The Independent* persistently ignored the existence of that Church Anti-slavery Society, and refused to publish the proceedings of its meetings? Why is it that the worthy and talented Secretary of that Society, Rev. HENRY T. CROCKER, now pastor of a Congregational Church, and brother of Dr. GEORGE B. CHEEVER, can gain access to so very few of the pulpits of the churches of the same ecclesiastical order, in the neighboring or distant parishes of New England, for the purpose of presenting the claims of that Society? How is all this? It is true, as *The Independent* represents, that the anti-slavery faith of Dr. Cheever, is essentially the same with its own? To how many of the Congregational Ministers

and Fourth Reform Churches in New York City, whose pastors are in the habit of exchanging pulpits with each other, would Dr. Cheever, for four years past, have been welcomed as a preacher, in exchange with the understanding that he would preach on slaveholding, as he does in his own pulpit? Which of these Churches would and could such preaching from their own pastors, without opposition, equal at least, to the opposition that Dr. Cheever has encountered in the Church of the Puritans? Probably not one.

4. But, says *The Independent* :

"Dr. Cheever does not go one whit beyond Dr. Hopkins, and the second Edwards, and the great body of the Congregational ministry and churches, in asserting the absolute sinfulness of holding human beings as chattels, and the unmitigated wickedness of the whole system of American slavery."

Nobody claims—nor does the argument for the 'British Aid Mission' require it, as we said, that Dr. Cheever 'goes a whit beyond Dr. Hopkins, and the second Edwards.' But why does *The Independent* so coolly assume, that 'the great body of the Congregational ministry and churches' are agreed, or do now agree with Hopkins and Edwards on the subject? And why does it allow its British readers to infer that *The Independent* now agrees with them? The writings and the biography of those eminent men, bear testimony that they were in a minority, even in their own day, when anti-slavery sentiment was far more prevalent than at present. And everybody now living in America, know, or may know, that their sentiments are not welcomed now by 'the great body of Congregational ministers and Churches' certainly not by *The Independent*. So lately as March 22, that Journal charged the *Principia* with 'ignorance of philosophy and language' because it had asked of it an answer to this simple question, which it deemed to answer :

"Is it inherently sinful to hold human beings as slaves, under the system of slavery as established in the United States?"

The Independent declined to answer, on the ground that the question betrayed an 'ignorance of philosophy and language.' In reply to this, the *Principia* demanded whether Edwards and Hopkins betrayed 'ignorance of philosophy and language,' in the following statements quoted from them :

"DR. JOSEPH EDWARDS, (the younger) 'To hold a man in a state of slavery, is to be every day guilty of robbing him of his liberty, or of man-stealing.'"

DR. SAMUEL HOPKINS, 'Slavery is, in every relation, wrong, oppressive, a very great and crying sin, there being nothing of the kind equal to it, on the face of the earth.'"

The Independent has never intimated that these quotations were not correct, and pertinent to the point, now insisted on, signified its own acceptance of the 'philosophy and language' of the above extracts. Yet it now speaks of Edwards and Hopkins, and Cheever, and 'the great body of the Congregational ministry and churches,' *The Independent* included, in such a manner as to convey the idea that they are all substantially agreed on the subject.

The object of this, as we have already said, is sufficiently manifest. *The Independent* could not staid 'the Church of the Puritans' nor defeat its 'British Aid Mission' without pretending to be substantially agreed with British abolitionists, with Hopkins and Edwards, and with Dr. Cheever.

Of the truthfulness of its pretenses, and especially of the 'establishment of mere logomachy' by which it attempts to make distinctions between 'slaveholding' and 'holding human beings as chattels,' we propose to speak at another time.

News of the Day.

EUROPE.

The steamship *Australian*, which arrived at this port on Saturday evening, brings us European advices to the 25th ult., and the *Kangaroo*, which arrived off Cape Race on Saturday to the 26th. The news by these arrivals is as follows :

From Syria we have highly interesting and important news. The Maronites, the latter of whom there seems to be good reason for charging with the principal responsibility for their own disasters, and that the Porte had been against the Syrian intervention of France. It is also reported that the Syrian Powers at Paris, Syria had been able to evacuate the Maronite troops, and Garibaldi, in whose ranks the Mazzini rebels seem to have gained a powerful influence, was supposed to be on the point of passing over into Syria.

The interest of the public, however, will be excited, drawn away from the Syrian and Sicilian question, by a very remarkable speech of Lord Palmerston on the 11th ult., in which he has caused a fall of the funds, and provided strong expressions of dissatisfaction from Mr. Bright and Mr. Russell. Only now the latter of which is stated that cordial relations between France and England had been made possible by the language of the President.

The Two Sicilies.

A dispatch dated Naples, July 2, says—Mendicino and Syracuse have been evacuated by the Royal troops, and are being transported to Naples in steamers.

A dispatch of the 12th ult. states that the Marquis had been attacked by Garibaldi, and that, in consequence of the civil war, the King of Naples had ordered the total evacuation of Sicily by the Royal troops.

The Garibaldians expelled Mendicino from the island of Sicily, and Garibaldi, after the battle of Mottola, at his camp near Melara, and it is presumed he looks the attack on that place. According to an authentic report, however, Garibaldi had disappeared in the Neapolitan coast.

A war tax of two per cent, had been levied on the property of the convents and the clergy in Sicily.

Tel.grams from Naples of the 22d, announce that it had been resolved that the King of Sicily should send Garibaldi, and that the King of Sicily should not attack the Garibaldians' possessions.

Pietro, Dagostini, Nymann, Dele, and Solviera, have been appointed to the Sicilian army.

The chief of the revolutionary movement at Naples, and caused an illumination of the whole city. Crowds of people shouted 'Garibaldi for ever,' in defiance of the Royalists. About ten of these people, however, have been killed. Up to the 22d, more than the number of volunteers, who have gone to Sicily from Northern and Central Italy, amounts in all to 74,000.

The London Post has received a despatch from Paris which says, expressing the belief that Garibaldi, directing his expedition against the main land, but his confirmation of the fact has yet been received.

The London News of the 22d says :

We publish great news of Sicily. Our Naples correspondent informs us that King Francis II, thinking that the struggle for his throne would be in this island, the arrival of Melito and a small but heroic army at Melito appears to have determined his resolution to withdraw all his forces to the main land, and accordingly order a habeas corpus for the complete evacuation of Sicily. The evacuation of Sicily, however, will be the withdrawal of the Bourbon army taken place under a capitulation, as our latest advices from Sicily mention the warfare as still continued. If the forces of an armistice and a convention are observed, the evacuation of Sicily will be complete. The evacuation of Sicily may take many days. If not, Garibaldi's brilliant right remain unimpaired, and I will only be for him, as a matter of policy, whether he shall yield to a few near blows the departure of the enemy.

RUMORS OF PEACE-INTERVENTION.

The Syrian Outbreak.

The London Post, of July 23, says—

'We have reason to believe that an important treaty has been revised by his imperial highness the Emperor of Austria, and the Emperor of Russia, and the Emperor of Prussia. This event will of course abridge at once the necessity as well as the difficulties of any foreign intervention.'

No new movements are reported from Syria.

In the meantime, however, the intervention of France was becoming a fixed idea.

The proposals made by France, with the object of restoring the effusion of blood in Syria, and of protecting Christian inhabitants, have been acknowledged by the Great Powers. England is ready to cooperate with France, and recognizes the expediency of sending a corps of 10,000 men, which France would furnish the whole, or the greater part. Austria and Russia have given the same opinion. The Prussian Minister of Foreign Affairs has gone to the aid of the Emperor of Austria, and has ordered the Emperor of Austria to send a corps of 10,000 men, which France would furnish the whole, or the greater part. Austria and Russia have given the same opinion. The Prussian Minister of Foreign Affairs has gone to the aid of the Emperor of Austria, and has ordered the Emperor of Austria to send a corps of 10,000 men, which France would furnish the whole, or the greater part. Austria and Russia have given the same opinion. 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Family Miscellany.

[CONTINUED.]

The following scrap of wit from a writer in the *Elizabethan*, who *which* has discovered in a *Cyclopedia of Literature*, bears re-printing, as an exhibition of the place of human nature. Are there any 'pious tailors' in the political world, in these Buchananian days?

OF A PRECISE TAILOR

A tailor, a champion man of might and healing—
True, but for lying, honest, but for stealing.
Did fill one day, extremely sick by chance,
And on a child, was in wondrous trance:
The friends of his mothering in Sweden mansion
Gossamer corners stills displaced a banner
Which he laid steady, and without he they did say,
That he would do it all, one day, in (He)
The man afflicted with this apparition
Upon his very arms a great profusion
He bought a little of the best translation.
And in his bed he showed great information
He was in minutes, he talked rapidly,
He sang three volumes and two sentences, a K. H.
He moved to sing his company away.
And in his speech to use no other but truly
And really to keep the Sabbath's rest.
His meat for that day, on the evening's rest,
And, but the common which he had as steel
Might cause him, something, to forget his rest.
He gives his journeyman a special charge,
That if the staff, allowance being large,
He found his fingers were to his mind
Bill him to have the hammer in his hand.
This done, (I could not tell the rest, for length),
A captain of a ship, came, three days after.
And brought three yards of velvet, and three arteries.
To make Venetians, down below the garb.
He, that probably knew what was enough
Soon slipped aside three quarters of the veil.
His man, saying it, said in derision,
Master, remember, how you saw the vision!
Peace, kneel, quoth he, I did not see one rag
Of such a colored silk, in all the day!

The Editor returns thanks for the above selection, and, by way of 'improvement and application' for the benefit of 'this Buchananian age' subjoins, hastily, the following:

The tailor of yore, hath his peers by the score,
Within sight of you, too, have pointed out before.
Who proclaim "equal rights," meaning only "we will live,"
And insist that "the blacks" are not "people" I!
The golden rule reading, to "neighbor"—alack!
With most diligent heed, they find no word "black."
If Elizabeth's was will come back, with his flag,
For each hue of the rainbow, will flout him a rag.
Not color alone, leads a hue to their creed,
The place of the action can white-wash the deed;
The African slave-trade enraging "The World" I!
Against it, its thunder-bolts "daily" are hurled,
But, to pray for the slave, at his *Pulver* altar meeting
Would be raising a storm, to be quenched by retreating.
The traffic in men, the handcuffs, the slaughter
On Africa's coast, or on the great water,
Is piracy, doubtless, deserving the halberd.
But here, amid Bibles, and Sabbath-day preaching,
The singing of Psalms, and sham Orthodox teaching,
Behold, it becomes a divine institution,
To 'return it were treason, and 'most revolution.'
To denounce it, like Cheever, 'The World's' most queerly,
Involves positive guilt, and not mistake merely.
Elizabeth's day was a dark one we say
At her altar we laugh in derision
But his ethics bear away, in the church of to-day.
And the State is his vain child of vision.
* See *John Hazzard*, the 'cruelty in the night' Elizabeth,
and also Godson of the Queen.

* The *World* newspaper, the new religious daily, in New York City, and special friends of the slave, are not to be confused with the *World*, in which prayers for the advancement of the slave are excluded.

† See *The World* for July 18.

A GOOD REASON FOR NOT FLIRTING

A very sensible young lady, on being asked why she doesn't get up a flirtation with this, that, or the other, says: Gentlemen are divided into two classes; those whom I like and respect, and those whom I dislike, or feel indifferent to. With those I care nothing about. I don't wish to waste time or thought, and those whom I don't wish to esteem too highly, I desire to trifle with.

you have an interest in me, a companion? Tell me all about it!

I WISH I HAD A CAPITAL.

So I heard a great strapping young man exclaim, do other day. I did want to give him a piece of my mind. So bad. But I'll just write to him. You want capital, do you? And suppose you had what you call capital, what would you do with it? You want capital! Haven't you got hands and feet, body and muscle, bone and brain; and don't you call them capital? What more capital did God give to any body? Oh! but they are not money, say you. But they are more important. If you will use them they will make money, and nobody will take them from you. Don't you know how to use them? If you don't it is time you were learning. Take hold of the first plow, or hoe, or jack-plane, or brad-axe that you can find, and go to work. Your capital will soon yield you a large interest. Ay, but there's the rub, you don't want to work you want money or credit that you may play the gentleman for a while, and end by playing the vagabond; or you want a plantation and negroes, that you may live an over-seer to attend to them, while you run over the country and dissipate and get in debt, or want to marry some rich girl who may be foolish enough to take you for your fine clothes and good looks, that she may support you.

Shame on you, young man! Go to work with the capital you have, and you'll soon make interest enough upon it, and with it to give you as much money as you want, and make you feel like a man. If you can't make money upon what capital you have, you couldn't make it if you had a million of dollars in money. If you don't know how to use bone, or muscle, and brain, you wouldn't know how to use gold. If you let the capital you have, lie idle and waste and rot, it will be the same with you if you had gold, you would only know how to waste it.

Then don't stand about like a great helpless child, waiting for somebody to come in and feed you, but go to work. Take the first work you can find, no matter what it is, so that you be sure to do it like Billy Gray did his drumming—well. Yes, whatever you undertake, do it well, always do your best. If you manage the capital you already have, you will soon have plenty more to manage; but if you can't or won't manage the capital God has given you, you will never have any other to manage. Do you hear, young man?

—*Prairie Home.*

From the *Prairie Home.*

TO THAT YOUNG LADY.

"Say nothing, do nothing, which a mother would not approve, and you are on the certain road to happiness."
[Anon.]

Have few confidants, and let your mother be the principal one. "Fudge," you say, with a curling lip, or an upturned nose, "a pretty doctrine, indeed—let my mother into all my private affairs? I think I can keep my own secrets, and if not, she is not the one to whom I would entrust them." Let me tell you one thing, Miss.—The young lady who makes her mother her confidant has rarely, if ever been known to go astray. Whatever explanation may be given (and it is easily explained), the fact is certain—such a one is secure against the wiles of the tempter. On the other hand, she who shuns the counsel and confidence of her mother, is almost certain, at least in a great danger, of going or being led astray. Seek, then, your mother's counsel, and never, as you value your temporal salvation at least, never lose for a moment to one who says, 'Don't tell your mother.' To all such say at once. 'Don't tell me anything that you are not willing to have my mother know.' You g ladies, there is safety for you, in that course.

A word of advice to mothers. In the training of your children, endeavor by all means to gain their confidence. Begin early, and manage in such a way as to induce them to come to you at once, for counsel in all their difficulties. In order to this, take an interest in all their little troubles and perplexities, especially when they seem to you to be unimportant or sympathetic. Do not get them away, with a "leave me," go away, "I can't be troubled with you," &c. But as over their reasonable inquiries, encourage them to come to you with troubles, and show them that you are not only willing to hear, but to give advice, and to be confident and af-

fection. If you think this too much trouble, when they come to you, you may expect them to confide in you as they do in me. This subject has been further considered, and will probably be resumed.

Lord Houghton's Vigor in His Old Age.

He is upright as ever, and his gray hair, in luxuriance surrounds his features like a jungle, in which large barrels of ammunition were concealed, which required only a word of the torch to spring into a blaze. As he grows older, the world were forgetting his faults in the memory of the great services he has rendered. It is no mean distinction for a public man that his name should be inseparably connected with the progress of three social movements as the abolition of slavery, the promotion of education, and the amendment of the law. To this distinction Henry Brugham has earned an unneeded title. It will be his best and surest passport to a lasting fame, it will more than atone for the ages of posterity for many eccentricities, any follies, and a few grave faults. Long after those have ceased to be remembered, history, which rarely applies the microscope, will have to record, and his country to acknowledge, that the maturest years of a long and unceasingly active life were still devoted, with unimpaired zeal, to the promotion of those great objects, whose advocacy employed the ardor of his youth and the indomitable energies of his manhood.

SHALL BOYS DRINK WINE.—The great and good Archbishop Feulden writes his 'Telegraph' for the instruction of the young prince, wishing to make him a better monarch than Louis XIV. Did he wish him to be a wine-drinker in his youth? We conclude he did not: for though he did not and would not say so directly to his prince, yet he let him understand that it was not the way to happiness. Adolph had described the happy state of the people of Basilea, and in answer to the question whether they drank wine, Adolph answered the prince:

"They care so little for drinking it, that they never make it—because they are without grapes, for no soil produces more delicious ones: but they are satisfied with eating the grape as they do others fruits, and they dread wine as the corrupter of mankind. It is a species of poison, they say, which causes madness. It does not make man die, but it degrades him into a brute. Men may preserve their health and their vigor without wine. With wine they run the risk of ruining their health and losing their morals."

Now, as all American boys are princes, we would have them follow the advice of the good Archbishop of Cambray and not even crave poor Cincinnati wines.—*Youth's Temple Advocate.*

INFANT ADMIRATION.—A boy of three years of age, bearing a visitor of his father's make use of the popular saying, that 'An honest man is the noblest work of God,' made this innocent annotation upon it: "No sir, my mamma is the noblest work of God."

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